(kusiut) names, are given without (kleus); f's children have (kusiut) names, but no (issouke) names, because he fears to give (them) owing to 'white' men.

'qʷɛ·ɪtsɪm (4) (10) lats = Bobby

(5) ~~tansɪm~~ ano·ɛɪsɪm'ɛlos = Samuel

(2) on next page 'who·djɛ'ɛy (7) = Louisa.

(6) al'pɪk'mɛlo·s = Wallace

} (kusiut) names.

~~O'mɪqhiɛlm~~ Ok'mɪsk'ɪmt (9) = Thompson

'gm = visiting seen. 'gm'qɛla (8) = Edward

} (kusiut) name given at present (1) owing to own family etc.

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(1) Dyk: katimut = first carpenter, could finish anything in a single blow, great smoother, ~~usual adz~~
(2) > ha'tl'a'bi'hik = One stroke of adze & all finished
(3) t'wa'tl'a'bi'houb = 2 " " " " "
(4) ~~of~~ ix ix to'luk = 1 day to finish his job

Had wonderful ends of (Kitkuntans), who was boss & they did it.

Kitkuntan (1st carpenters to roof over world, they started in east, one of [illegible]'s — ancestor saw it start, went up a long way toward Zenith, had no posts, so fell. Big smash = ~~whoosh~~ (2) carpenters had died, but a few remains in east, so went around around east & put in posts, the Rockies.

(3). This (kusiut) name is equally applicable to man: A (klim) name can only go to woman if all her family dead & she able to give (klim) (kusiut) name. Name came from ancestors on earth.

(4) Ng. xix xaus, the Ocho Lake people had different customs from Bella Coola, the (Likaia) had similar to B. C.

ó·ms k o t t = f's (kusint) name, not a (sisauk) name. The island seen by raven when flopping around.

(and (tyi)
(sisauk) name = spuk puk' hamptimict. (X) When f's M was small there was a flick came in with broken leg & he could not get back on land. shoes. f's M. kept him, became great friends & in Gabbage told her if she got children he wanted one to take his (tyi) name & story. She (5) (sisauk) stories. up at Ootsa L. long time ago, a number of (tyi) boys were playing near village. One looked up & saw some (spukpuk) floating down. the feathers on eagle's leg overgrown. they wondered who would get it, it fell on one boy's head. It started to draw him up from ground. One (two) to draw him down, hands stuck & he went up too. 2 told each did so, whole crew went up like a flock. Parents called [illegible] to return, could not do so. The feather was (sint) in this form.

(X) A (sisauk) name because (sint) was present in its origin, otherwise would be (kusint).

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1) ~~Kla~~ to t can timut = (sesauk) or (ayi) name (1)

(5) Iron had no goods, but J's ~~mother~~ family gave (him) to get the (seseaus) name for festival. he (him) no name. A woman can only give (him) if last of family.

Raven ~~as~~ When he covered himself with copper on return 265
from west. (1)

(pursuit) dance & name sometimes happen on sight of (suit)
vision.

(1) They are (exhausted) 266

Son of (typ.) ~~his~~ in deference to his rank would always get presents in (hbin). If he fails to give return (hbin) he loses his place as (typ.). Steel-head Jim & White Sam as sons of (typs.) get presents at (hbins), but get rid of stuff & never (hbin), hence have gone down in rank. (honodjone) is power, e.g. Jim Pollard is boss at Kinsbuet but has no power, i.e. no council. White Sam & Steel-head Jim would not be member of (honodjone) as have not given (hbin). Sons of slaves, or of Bella Coola & Slav ♀ can never be big (typ.), though reach (typ.) rank. ①

(1) (Abstuhl) ~~atz't~~ atz'ht'u t t.

Then maker of song sings it first slowly in low voice, then whole crowd sings it over, [illegible] singing it good & easy to learn. Then a [illegible] turns to another sing-man for other song, & repeated. Then whole crowd sings two songs alternately till well known, whistle sounding, & boy still in small room. Another whistle sounds, for another boy, exactly the same as for Joshua, & boy no 2 goes into same skookum house as Joshua. Then song gone over for no 2. Two boys all that can be handled on one night. People go away, but boy or boys must stay in skookum house. Joshua was there for 4 months. (3)

After a varying number of days (3 & 10 days), the people come together again in same house and practise the tunes of two prisoners. Then whistle sounds again, another boy called to skokum-house, repeat of song, ~~now of~~ & 3 in skokum house. Done for this boys. People depart.

A few days later the people come & practise 10 songs.

Again the people come together, (typ) gets up & says "I want to repay (blows)", [illegible] so-and-so to go to Bella ~~Coola~~ Bella with such a crew. (The crew may be anybody, the (typ) messenger must be whistle-man. En route if canoe it met, the whistle-man whistles, & other canoe has to clear away. A very strong law.) People then go home.

(1) ha'ax'mis nam = dance of greeting on beach.
(2) Of Bella Coola food, not the stuff brought by guests. Bella Bella frequently brought seals. Bella Coola, smoked goat etc
(3) 'sta·tu sai'qz = dance of dead. ~~(Also~~ 198) 198 = buried dead.
(4) any (sisauk).
(5) any rattle, no matter of story.
(6) In first dance, a man held bird rattle right side up; it came to life & flew through roof. Since then rattles are held reversed.

When guests arrive at beach. As, e.g. Kinsguts arrive, any house man will go to them, & tell them they can dance on beach, Kinsguts do so, & Bella Coolas present returns it ①. Each canoeful goes up to (their) house & get a meal ②. When last tribe arrives they get a little grub, not get settled down, begin to dance & give presents to given of (theirs), & so each tribe in reverse order of arrival. As each tribe gives present, given of feast with smart assistants counts and records all gifts. He puts these presents with stuff he is going to (their), & later gives it out, but a deadly insult to get confused and return present to tribe giving it. Sometimes a week or so passes with arrival of guests etc. In old days the Kinskuts were richest and gave most (theirs).

~~When presents have all go come in, the given starts his prestations.~~

When last guests have finished the dance using masks of dead relatives takes place. The carpenter decides who must use them, not the orderer, & was the dancer must be (sisouk).

Next night they start dances for boys. Some of boys may be babies, & probably weak be chosen first. The sing-man begin to sing ③ ~~from~~ boy is going when they know he is ready by hearing his rattle, which

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1) This whistle is (siut) which is now disappearing
2) If person being started is (eagle) with eagle mask
3) the mask becomes property of man started off, & he wears it on later times
4) A mask only obtained at (klim)
5) A special license, often purchased by (klim) man for fund.
Su'se Emt ~ a song man.
6) It does not matter whether mask used on first occasion be that of father's or mother's story, but never two masks of same sort. ~~Young~~ young man. ~~In~~ In later years man uses this (sisauk) mask when he gives (klims), perhaps he has been danced into F's & M's stories; Joshua has heard of men with three masks, but has seen none. Actual giving of (klim) does not entitle to masks.
7) Any (sisauk) man.
8) (sisauk) masks are burnt on death of owner, secretly by (sisauk). If any first man bequeaths his mask & story to son, carpenters drill change & with point
9) This sort of license man wears long apron with concealed pockets.
After boy has finished second dance, a (sisauk) man gets up & says he wants a good doctor. Goes out & gets on. The